
THE
Father's
New-Years-Gift
TO HIS
SON.

CONTAINING
Divers Useful and Necessary
DIRECTIONS how to Or-
der himself both in respect to this
Life and that which is to come.

Written by the Right Honourable
Sir *MATTHEW HALES*, Kt. and late
Lord Chief Justice of *England*.

Whereunto is added,
Divine Poems upon *Christmas-Day*.

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*The Right Hon^{ble}. Scroop Eger-
ton Earl of Bridgwater
Viscount Brackley Baron
of Elsmere 1703*

The PREFACE.

Altho' Piety and Religion be the glory of Youth, as well as the Crown of Old Age ; And Solomon, to incourage Young Men to embrace and practice it, tells them, That Wisdom hath length of days in her right-hand, and in her left-hand riches and honour, and that she will promote those who do exalt her, and bring them to honour that do embrace her. Yet there is nothing more common than for those of your Age to neglect and cast off the practice of Piety and Religion, as things too mean and trivial for them to be concerned about, and imploy themselves wholly in pursuing the sensual pleasures and delights of sin and wickedness, as tho' they were resolved to spend

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all their present time in doing that which will be bitterness to them in time to come, and thought that their Youth were to be imployed only in treasuring up matter for repentance, and sorrow in Old Age : Which renders the Advice contained in the following Sheets very needful and necessary, especially at this Season, when too many, especially Young Men, under pretence of rejoycing for the Birth of their Saviour, do all they can to dishonour Christ and gratifie their own sensual and luxurious Inclinations. I do not pretend (like some that have sham'd several Tracts upon the World, under pretence of their being written by the Reverend Author of the whole Duty of Man) that the ensuing Sheets were written by the Lord Chief Justice Hales, in the Method

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The Preface.

and with the same Title wherewith I present them to thee; But yet thou may'st assure thy self, that they are all the true and genuine Works of that venerable Author, and are the same Advice which he gave whilst living to his own Children. And finding upon my perusal of them, that they had something more of weight and excellency in them than I had ever yet observed in any thing of that kind, I thought them very well worthy and deserving of a more general reading, than they were capable of whilst scattered up and down in several larger Volumes.

Abanishing the thoughts of Death and Eternity; An obscene, licentious and extravagant liberty of the Tongue; An unthankful receiving and an ungrateful forgetting

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the greatest Favours and Deliverances; And a violating and prophaning the Sabbath, are most natural and common sins of Youth, and are for the most part the cause of all other Vices, in regard they viciate and debauch the mind and dispose it for the ingaging in and perpetrating the worst of Crimes, as appears by the frequent Confessions of those whose Wickedness and Debauchery brings them to an untimely Death. And therefore this wise and prudent, as well as holy and religious Judge, took a more than ordinary care to prevail with his Children to forsake and guard themselves against those leading and foundation Sins. And I assure my self, that if thou wilt seriously read and conscientiously practice the Directions which he gave them, in order thereunto, thou wilt then acknowledge this to be the best New-Years Gift thou ever yet received'st.

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Solomon who was inspired by the Almighty, with a Spirit of wisdom above all that ever went before him, or have followed after him, tells us, That it is

is the indispensable Duty of all Young Men to *Remember their Creator in the daies of their Youth, before the evil day come or the years draw nigh, wherein they will say, they have no pleasure in them.* Notwithstanding which it is lamentable to see the Wickedness and Debauchery, Irreligion and Atheism, that generally abounds in the Youth of our Age : But that thou maist secure thy self from being reckoned among their number, do thou seriously make it thy business to furnish thy mind richly with the Knowledge, Nature, and Design of the true Religion, which thou wilt find to be the greatest improvement, advantage and priveledge of the humane

mane nature, and that which gives it the most noble and highest pre-eminence above all other visible creatures whatsoever. And when thou hast informed thy self, let not that alone content thee, but do thou seriously set thy self to the Practice of it, and particularly, make Conscience of a due ordering thy Speech, making Preparation for thy Death, returning futable Praise for Mercies received, and Sanctifying the Lords Day ; for the better performing whereof, observe the ensuing Directions.

And First of the Ordering of your Speech ; which consist of two branches, First, how to entertain the speech of others when they speak to you ; and Secondly,

ly, how to order your own.

As to the former of these, observe well what is the Temper and Disposition of those Persons whose Speeches you hear ; whether they be wise, grave, sober and discreet Persons, for if they be such, their speech will be commonly like themselves, and well deserves your serious attention, and strict observation. But if they are light, vain, impertinent, or passionate Persons, their speech is for the most part according to their Temper, and therefore the greatest advantage you can reap thereby, is to learn their dispositions and discern their failing, whereby you will make your self the more cautious, both in your conversation with

with them, and your own speech and deportment towards them.

Secondly, If persons whom you do not very well know to be men of Truth and Sobriety, relate strange stories, be not over ready to be Believe or Report them.

Thirdly, If you hear a man report any thing to the disadvantage or reproach of one that is absent be not ready to believe it (only observe it and remember it) till you have heard what the accused person has to say for himself, for it may be, the thing is not true, or not all true. Or it may be some circumstance which the relater conceals, may justify, or at least allay and extenuate it.

Fourthly,

Fourthly, If any man acquaints you with an injury that is done you by another, either in words or actions, do not presently give credit to it, nor entertain angry thoughts of the accused person, for possibly it may be only the malice or mistake of the accuser, and how unseemly would it be if your credulity and passion should carry you upon a supposed injury to do wrong to one who hath done none to you.

Fifthly, If any man whose integrity you do not very well know, makes you extraordinary promises and professions, give him as kind thanks as may be, but give not much credit to his words, for it is to be presumed he hath somewhat besides kindness

ness to you in his intention, and when he hath served his turn upon you or finds himself disappointed, his pretended kindness will soon vanish.

Sixthly, If a man flatter or commend you to your face, or to one whom he knows will tell you again, it is a thousand to one but that he either has already, or else means to deceive and abuse you.

Seventhly, If a person be Cholerick and give you ill Language, do you rather pity him then imitate him in returning the like; and so you prevent the kindling more heat, and find that Silence, or at least very gentle words are the most exquisite revenge of reproaches that can be.

Eighthly,

Eightly, Some men are excellent in the knowledge of Husbandry, some in Gardening, and some in the Mathematicks ; in all your conversation, therefore learn wherein the skill and excellence of the person with whom you converse lyes, and put him upon talk of that subject, and observe it well, and remember it, that so you may glean up the worth and excellency of every person you meet with.

Ninthly, Converse not with a Lyer or a Swearer, or one of Obscene or Wanton Language, least he thereby corrupt you, or make you to be looked upon by others to be of the same prophane temper. Or if it should do neither, yet those kind of Discourses will fill

fill your memory, and so be troublesome to you in time to come, for you will find the remembrances of the passages, which you have long since heard of this nature, will haunt you, when you would have your thoughts better imployed.

Secondly, As to the management of your own Speech,

1. Let it be always true; never speak any thing for a truth, which you know to be false, because that is a great sin against God, who gave you your Tongue to speak your mind with, and not to report a lye.

2. As you must not lye, so you must not come near it, neither

ther by equivocating or reporting that absolutely, which you have only by hear-say, or the relation of others, or at best but by conjecture or opinion only.

3. Let your words be few, especially if strangers or men of more experience or understanding, or that are any way your betters are in place. For else you will do your self a double injury, 1. By betraying your own weakness and folly; And, 2. By robbing your self of the opportunity which you might otherwise have to gain Wisdom, Knowledge, and Experience, by hearing those whom you silence by your impertinent talking.

4. Be not over earnest, loud, or violent in your talking, for thereby you will sometimes, for want of pondering your thought, over-shoot your self, and lose your business.

5. Be careful not to interrupt another whilst he is speaking, but hear him out, that so you may understand him the better, and be able to return him the more suitable answer.

6. Always before you speak, especially when the business is of any weight and moment, think before you speak, and weigh the sense of your mind which you intend to utter, that so your Expressions may be significant, pertinent and inoffensive.

7. Speak

7. Speak well of the absent, if you do not know they deserve ill.

8. Be sure you do not give an ill report of any, unless you are sure they deserve it ; and in most cases, tho' you know a man doth deserve ill, yet you ought to be sparing in reporting so of him, unless it be when you are called to give testimony for the ending of a Controversie, or the concealing the Crime, may harden the Man in his evil way, or bring another into danger, and then even Charity it self obliges you to speak your knowledge.

9. Avoid Swearing in your ordinary conversation ; and not only Oaths, but Imprecations
and

and earnest and deep Protestations too. For as you have the commendable Example of good Men; to justifie a Solemn Oath before a Magistrate, so you have the Precept of our Saviour forbidding it otherwise.

10. Avoid scoffing, and bitter and biting jesting and jeering, especially at the condition, credit, deformity, or the natural defects of any person, for such things leave a deep impression, and are a most apparent injustice; and if you your self were so used, you would take it amiss: and oftentimes such Injuries cost a man dear, when he thinks little of it.

11. Be careful, that you give no reproachful, menacing, or spiteful

spiteful Words, to any person, no not to Servants, or those who are your Inferiours. 1. Because there is not the meanest person, but you may sometime or other stand in need of him. 2. Because ill words provoke ill words again, and commonly ill words gained by such a provocation, especially if they come from an inferiour, affect more, and wound deeper, than such as come with that provocation, or from one who is our equal.

12. When you have occasion to speak in company, be careful, as near as you can, to speak last, especially if strangers are in company; for by this means, you will have the advantage of knowing the judgment, temper and relations

tions of others, which will give a great light into the nature of the thing you are discoursing of, and help you to answer with the more advantage and the more security against giving offence.

13. Be careful not to commend your self; you should shun flattery from others, but especially avoid flattering your self, lest it makes others believe your reputation to be small and sinking.

14. Abhor all filthy and obscene speeches, for thereby you will both discover the corruption of your heart and corrupt it more.

15. Never use any prophane speeches, nor make jest of Scripture Expressions, but when you use

use the Names of God and Christ, or any Expressions of the Holy Scripture, use them with reverence and seriousness.

16. Do not upbraid or deride any man for a pious, strict, or religious Conversation ; if he be sincere, you thereby dishonour God and injure him ; or if he be a Hypocrite, yet it is more than you know ; or at least, his piety and strictness, is not his fault, but his hypocrisie and dissimulation, and though the one is to be detested, yet the other is to be commended, and not derided.

In the next place, see that you frequently meditate on and make preparation for thy *dying Hour*. For although it be the most certain known and experienced Truth

Truth in the World, that all Men must dye and come to judgment, yet most Men being loth to entertain the unwelcome thoughts of their own latter end, forget their mortality, and put far from them the evil day; As if a serious preparation for death and an everlasting state, were no business of theirs, and only concerned them that are actually dying and passing immediately to the Tribunal of Christ.

But yet this their way is their folly, and one of the greatest occasions of those other follies that usually attend their lives, and therefore that thou may'st free thy self from this imputation of folly, and become wise, do thou

thou wisely consider thy latter End, and make it thy business to entertain thy self with frequent and serious Meditations of Death and Eternity ; and for thy encouragement in so doing, assure thy self that thou shalt reap a double advantage thereby, for first, it will help thee to Live well, and secondly, to Dye easily.

First, It will teach thee to live better, which it doth,

1. By warning and admonishing of thee to avoid and forsake thy Sins. For when thou considers, that thou must certainly dye, and that thou knowest not how soon it may be, thou wilt then think with thy self : Why should I commit these things, which

which if they do not hasten my latter end, yet they will make it more uneasie and troublesome by reflecting then upon what I have done amiss. I was for any thing I know die to morrow, why therefore should I commit this evil which will then be Gall & Bitterness unto me, would I do it if I were sure I should dye to morrow, if not O why should I do it to day, since I am certain that tho' I should not dye to morrow, yet it will not be long before I must, perchance it may be the last act of my life! O therefore let me not conclude so ill, and close up the last Scene of my life with that which may peradventure usher in my Eternal Death.

2. It will be a great motive

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and means to put thee upon the best and most profitable improvement of thy time. There are certain Civil and Natural Actions of our lives that the Almighty God hath indulged and allowed to us, and indeed Com-manded us, with moderation to use, as the competent supplies of our our own natures with moderation and sobriety, the providing for our families and relations without covetousness or anxiety, the diligent and faithful walking in our callings, and the like. But there are also other busineses of greater importance, which are attainable without injuring our selves in those common concerns of our lives, namely, our knowledge of God and of his Will, of the

doctrine of our Redemption by
 Christ, our Repentance of sins
 past, making and keeping our
 peace with God, acquainting our
 selves with him, living to his
 Glory, walking as in his presence,
 praying to him, learning to de-
 pend on him, rejoycing in him,
 and walking thankfully before
 him: These and the like things
 are the great business and end of
 our lives and beings, and the
 reason why we enjoy them in
 this world, and withal fit and
 prepare us for that which is to
 come. And therefore the serious
 consideration, that our lives are
 short and uncertain, and that
 death will sooner or latter over-
 take us, puts us upon the reso-
 lution and practice to do this our
 great

great work whilst it is called to day, that so we loyter not away our day and neglect our task, whilst we have *Time and Opportunity to do it, lest the night overtake us when we cannot work.* And if thou wilt wisely consider thy latter end, thou may'st then do this great business, this *one thing necessary*, with ease and quietness, without any neglect of what is necessary to be done in order to the common necessities of thy life and calling: For assure thy self, that it is not these that rob thee of thy time, and prevent thy minding the *one thing necessary*, but it is thy negligence, thy excess of pleasure, thy immoderate and excessive Cares and Solicitousness for wealth and grandeur,

deur, thy excessive eating and drinking, thy curiosity and idleness : These are the great consumptives, that do not only exhaust that precious time which might be with infinite advantage spent in *working out thy salvation with Fear and Trembling*, and finishing the great work and business of thy life. But also when Sickness and Death comes and God calls upon thee to give up the account of thy Stewardship, will perplex thy thoughts, and fill thy soul with confusion, when thou shalt find that thy work is not half done, or it may be, not at all began, and yet thy day is spent, thy night approaching, and thy lamp just ready to expire, so that what thou dost then

then will be with abundance of trouble, perplexity, and vexation and peradventure, after all thy soul will take its flight before thou hast brought it to any perfection. Therefore do thou wisely provide against all that mischief at the hour of thy death, by a due consideration of thy latter end, and a making use of thy present time and opportunity to do thy great work in, whilst it is called to day, because the night certainly cometh when no man can work.

Thirdly, The wise consideration of thy latter end, and the employing thy self upon that account about the one thing necessary, will most certainly render thy life the most pleasant and com-

comfortable life in the World :
 For as a man who is before-hand
 in the world, hath a quieter life
 in reference to externals, than
 he that is behind-hand ; so a
 man that takes his opportunity
 to gain a stock of grace and fa-
 vour with God, and hath made
 his peace with his Maker ,
 through Christ Jesus , hath
 done a great part of the chief
 business of his life , and is
 ready upon all occasions , for
 any Condition which Divine
 Providence shall assign him ,
 whether it be of life or death, of
 health or sickness, of poverty or
 of riches ; for he is as it were be-
 fore-hand both in the business of
 his Everlasting State, and of his

present Life too. So that if God lend him longer life in this World, he still carries on his great work to greater degrees of perfection, and that too with the greatest ease and facility imaginable, without any kind of difficulty, trouble or perturbation whatsoever. And if he cuts him shorter, and calls him presently to his Bar, his work being done before-hand, and his accounts ready and fairly stated, he joyfully imbraces the message of death: *And blessed is that servant whom his Master, when he comes, shall find so doing.*

Secondly,

Secondly, The frequent Consideration of thy latter End, will teach thee to dye Easily.

1. In regard thy frequent consideration of thy approaching Death and Dissolution will render it so familiar to thee that thou wilt not be afraid of it when it comes. The fear of Death is often times more terrible than Death it self, but by thy frequent meditating of it thou wilt learn not to fear it.

2. In regard by thy frequent Consideration of thy latter end, Death becomes no Surprise to thee. The great Terror of death is when it surprises a man at unawares, but by this anticipa-

tion of it, and serious preparation for it, thou wilt take away all possibility of thy being surpris'd or afrighted by it, in regard thou wilt be alwaies ready to receive it.

3. In regard the greatest sting and terror of Death, are the unrepented and unpardoned Sins of the past life; the thoughts of whereof are the main strength of the Elixir, and the very venom of Death it self. But if thou wisely consider thy latter end, thou wilt then take care to make thy Peace with God in thy lifetime, and get the pardon of thy sins sealed in the blood of Christ; To enter into Covenant with God, and to keep it by husband-
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ing thy time, for the promoting
his Honour, observing his Will,
and keeping his Laws, that so
thou may'st keep thy own Con-
science always clean, and thy
Evidences for Heaven clear,
whereby the Malignity of Death
will be cured, the bitterness of
it healed, and the fear of it
wholly removed. And if thou
canst but entertain it with such
an appeal to Almighty God, as
once the good King *Hezekiah*
made, *viz.* Remember now, O
Lord, I beseech thee, how I have
walked before thee, with a perfect
heart, &c. it will make the
thoughts and the approach of
Death not terrible business to thee
at all.

But

4. But that which will above all other things render Death easie to thee, if thou makest it thy business to enter into a frequent consideration thereof, is this, That by the help of this consideration, and the due improvement of it, Death will become nothing to thee, but only a Gate to give thee admittance into a better Life ; it will not be to thee so much the dissolution of thy present Life, as it will be the changing of it for a far more glorious, happy and immortal Life, so that though thy Body die, yet thou wilt not, for thy Soul, which is the most noble part of thee, only makes transition from her life in the Body,

Body, to her life in Heaven, not so much as one moment of time intervening between her quitting the one, and her entering into the enjoyment of the other. And this is the great Priviledge which the Son of God hath obtained for us, that by his Death he sanctified it to us, and by his Life hath conquered it, not only in himself, but for us too. It is true, this passage, through death, is somewhat streight and painful to the Body, which is left by the way, but the Soul passes through, without the least harm or any expence of time, and in the very next moment acquires her estate of happiness and glory.

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In the next place, when you have received great Mercies from the hand of God, be sure that you return Praise and Thanksgiving to him, especially if it be a recovery from some fore and desperate Disease, wherein Almighty God brings you down to the very Gates, and shews you the Terrors of Death, and yet after he hath shown you the Spectacle of your own Mortality, wonderfully rescues and delivers you from that danger, and gives you a new life, as it were from the dead; Resolve therefore to live that Life to his Glory, that you have received from his Goodness,

ness, and in order to your doing so, I would have you always remember,

1. That Affliction comes not forth of the Dust, nor doth Trouble spring out of the Ground, but from the Wise and Overruling Providence of God, whose Prerogative alone it is to bring down to the Grave, and raise up again.

2. That Almighty God being of most Infinite Wisdom, Justice and Mercy, he hath Wise and Excellent Ends in all the Dispensations of his Providence, and that therefore he never sends an affliction, but it brings a Message with it; his Rod has a Voice, a Voice commanding us
to

to search and try our Ways, repent of our Sins, humble our selves under his mighty Hand, and turn to him that strikes us, which Voice be sure that you hear and obey.

3. How uncertain and frail a creature man is, even in his seeming strongest age and constitution of health; For even then a Pestilential Air, some ill Humour in the Blood, the Obstruction it may be of a small Vein or Artery, a little Meat ill digested, and a Thousand other Accidents may upon a sudden, without giving him the least warning, plunge a man into a desperate and mortal Sicknefs, and bring him to the Grave.

4. That

4. That your condition can never be so low, but that God hath power to deliver you, and you ought to trust in him ; nor is your condition ever so safe and secure, but you are within the reach of his Power also to bring you down : and therefore think not that now your turn is served, you shall have no more need of him, and that therefore you may live as you list.

5. That Sickness, as well as Death, undeceive men, and shews where their true wisdom lies : When a Young Man especially is in the career of his Vanity and Pleasure, he thinks Religion, the fear of God, and the practice of Piety, to be but
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pitiful, foolish, low, mean, and
 inconsiderable Matters, and that
 those who practice them are a
 sort of silly, brain-sick, me-
 lancholy and unintelligent Per-
 sons, that want Wit or Breed-
 ing, and understand not them-
 selves or the World. But on the
 other side, they think themselves
 to be the only Men that live
 bravely and splendidly, in regard
 they can Drink and Roar, Whore
 and Swear and Blaspheme, with-
 out the least fear. But so soon as
 ever a fit of Sicknesse seizes him,
 & death looks him in the Face,
 and tells him he must die, that
 his Glass is almost out, and hath
 only a few Sands left to run, then
 his judgment of things is altered

and

and he cries out of his *former Follies and Intemperance as Madness, Vexation and Torment*, and tells you, *That he now sees plainly, that to be truly religious is mans greatest happiness*; to which he adds many *Solemn Promises of Amendment and Reformation*, if God will be pleased to spare him. Be sure therefore that you always keep this in your mind, and make conscience of performing your *sick-bed Protestattons*.

6. How *pitiful and inconsiderable* a thing the *Body of Man* is, and how soon the *strength* of it is turned to *faintness and weakness*, its *beauty* to *ugliness and deformity*, and its *whole consistence* to *putrification and rottenness*; and then

then remember how foolish a thing it is to be *proud* of such a Carcass, and spend all or the greatest part of thy time in *trimming* and *adorning* of it, or in *pampering* and *pleasing* thy *Appetite*; and yet this is the chief business of most *young Men* in this Age, but let it not be thine.

7. To avoid *intemperance* and *sinful Lust*, for although *Sickness*, *Diseases*, and *Death*, are by the *Laws* and *Constitutions* of our *Nature* incident to all Mankind, yet *Intemperance*, *Whoring*, *Uncleanness*, and *Disorder*, bring more *Diseases*, and destroy more *strong* and *healthy young Men* than the *Plague*, or any other *natural* or *accidental Distempers*; for they

they weaken the *Brain*, corrupt the *Blood*, decay and distemper the *Spirits*, disorder and putrifie the *Humours*, and fills every part of the *Body* with *putrification*. And those *Diseases* that are not occasioned but these *Vices*, yet they are rendred far more sharp, lasting, malignant, and incurable, by that stock of *corrupted Matter* which those *Vices* lodge in the *Body* to feed those *Diseases*, and by rendring *Nature* impotent and not able to resist them.

8. That you ought, every *Morning* and *Evening* upon your *Knees* with all reverence, to acknowledge the *goodness* of *God* in his *Mercy* to you, and return him hearty *Thanks* for it, and to desire

desire his *Grace* to inable you in some measure to walk answerable thereunto. And that you ought to come as often as you can to the *Sacrament*, and there *renew* your *Covenant* with, and offer up your *Thankfulness* to *God*.

9. That you ought to be very moderate in your *Eating, Drinking, Sleeping, and Recreations*, and that you ought to be very frugal of your *Time*, and account it one of your *best Jewels*.

10. Beware of *Gaming*, and remember that it is one of the most *certain* and *sudden Ways* of consuming an *Estate* that can be, and that it is a *Vice* which seldom goes alone, but is visibly accompanied

panied with all kinds of Debauchery, and makes a Man of a wild, vast and unsettled mind, and impatient of an honest Calling, or of moderate and honest Gain.

In the last place, be sure that you make conscience of *Sanctifying the Lord's Day*; and for your better direction therein, observe, 1. What is the Reason and Ground of your observation of this Day. 2. What things ought not to be done upon that Day. 3. What things may be done upon that Day. And 4. What things ought to be done in order to the Sanctification of that Day.

I. As

I. As to the *Reasons* why you ought to *keep* and *sanctifie* the *Sabbath*, they are these :

1. It is a *Moral Duty*, that since the *glorious God* gave you your time, you ought to consecrate and set apart some *portion* of it to be spent in a *special manner* to *his Service*.

2. Because *God* best knows what *portion of time* is fit to be peculiarly dedicated to *his Service*, that so the *morality* of that time might be determined unto some certainty, he hath by the *Fourth Command* limited one day in *seven* to be dedicated to him.

3. This

3. This seventh portion of Time which God hath commanded us to set a part for him, was both by his Precept and Example confined to the Seventh day from the Creation of the World, till the finishing of the great work of our Redemption by the Lord Jesus Christ, the Mediator of the New Covenant.

4. But our Saviour Christ who is the Eternal Son of God, blessed for ever, and Lord of the Sabbath, having fulfilled the work of our Redemption on the first day of the week, translated the observation of the seventh day of the week to the first day, which is our Christian Sabbath. So that as our Christian Baptism succeeds the Sacrament of Circum-

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cision,

cision ; and as our Christian Pascha the Sacrament of the Eucharist, succeeds the Jewish Passeeover, so our Christian Sabbath, the first day of the Week, succeeds the old Sabbath of the seventh day of the week. And that Morality which was by Almighty God confin'd under the Law to the seventh day, is now under the Gospel transfer'd to the first day of the week, and that which would have been morally a violation of the morality of the fourth Command before the Death of Christ, is a breach of that Command, and a violation of the Christian Sabbath, if done upon the first day of the week.

2. As to what ought not to be done, you must take this as a certain

certain Truth, that what is not lawful to be done on another day, is much more unlawful to be done upon this; besides which there are many things which are lawful to be done upon another day, and some that are not only lawful, but also fit and necessary to be done, which yet must not be done upon this day, such as following the works of our Callings, Journeys, Recreations, and the like.

3. What things may be done upon that day is a Question of great latitude, in regard Mens Circumstances vary, and renders that lawful to one man that is not so to another: But yet things of absolute necessity, either in respect of Man or Beast, may always be done upon the Lords

Day; as the stopping the breach of a Sea Wall, the supporting a house that by a sudden Tempest is like to fall down, the pulling out a Beast that is fallen into a Ditch, setting a broken Bone, Administring Physick, Milking of Cows, feeding of Cattle, the necessary dressing of Meat for a Family, and many other things of that kind; but yet therein, great Care and Caution is to be used, lest under pretence of Necessity, you do what you please. For

1. That is not necessity that excuses a work upon this day, which might have reasonably been foreseen and done the day before.

2. That is not necessity that may

may be forborn till to morrow without any absolute destruction or loss of the thing.

3. Works of Charity, as Relieving the Poor, Administring Physick, Visiting or Comforting the Afflicted, Admonishing the Disorderly, perswading Peace between Neighbours offend, and endeavouring to compose differences which require not much examination, or cannot well be deferred; these are not only permitted but commendable upon this day, and we are commanded to perform them.

4. As for what is proper, fit and necessary to be done in order to your Sanctification of the Lords Day, be sure that you Conscientiously observe and practice the following Directions. 1.

1. Meddle not with any Re-
 creations, Pastimes, or the ordi-
 nary work of your Calling, from
 Saturday Night at Eight of the
 Clock, till Munday Morning
 for although Saturday night be
 not part of the Sabbath, yet it is
 fit you should then be preparing
 your Heart for it.

2. Rise at least three hours be-
 fore Morning Sermon, and when
 you have made your self fully
 ready and fitted your self for
 Solemnity of the Day, read two
 Chapters in the Bible, and then go
 solemnly to your Private Prayer
 and desire of God his Grace to
 enable you to sanctifie his day
 and after that read another Chap-
 ter, and let your read be with
 Attention, Observation and
 Uncovered,

Re. Uncovered : on : your Head :

rdi. 3. When you are in the pub-
rom lick Worship and Service of God,
the be uncovered all the time of Read-
ng, ing, Praying and Preaching.

be 4. Be very devout and serious
it at your Prayers, and very atten-
ring ive in hearing the Sermons, and
to prevent your mind from wan-
be dering, you will do well to write
hen the Sermon, which will help to
ully fix your Thoughts, and make you
for listen to the Sermon with the more
two diligence and attention.

ng 5. Let your Deportment at
yer Church be very serious and grave,
e to use no Laughing nor Gazing a-
ay bout, nor Whispering, unless it
nap be to ask those by you something
with of the Sermon that you slipped in
and Writing.

6. Joyn with the Church in all the solemn and publick Duties of the Day, and Sing the Singing Psalms with the rest of the Congregation.

7. After Forenoon Sermon, eat moderately at Dinner, rather sparingly then plentifully, that so you may be fit for the Afternoons Exercise, without drowsiness or dulness.

8. After Dinner walk about half an hour in the Garden, or in your Chamber, to digest your Meat, and then repair to your Closet, and peruse your Notes, or recollect what you can remember of the Sermon, until it be Church time.

9. If you are well besure you go to Church Forenoon and Afternoon,

ternoon, and be there before the Minister begin, and stay till he hath done, and all the while you are there, carry your self Gravely and Reverently.

10. After Evening Sermon, go to your Closet, and having read a chapter in the Bible, examin what you have writ, or recollect what you remember, and afterwards if the Sermon be repeated either in your Fathers or in the Ministers House, go to the repition thereof.

11. In all your Speeches and Actions on that day, let there be no lightness or vanity, use no Running, Leaping, or Playing, or Wrestling, use no Jesting, or telling Tales, or foolish Stories, nor talk about News or Worldly Business, but let both your Acti-

ons and your Words be such as the Day is, Serious and Sacred, and tending either to instruct others, or inform your selves in the great business of your Knowledge of God, and of his Will, and of your own Duty.

12. After Supper and Prayers ended in your Fathers Family, retire to your Closet, and there upon your Bended Knees, implore Pardon of God for what you have amiss and beg his Blessing upon what you have heard, and his acceptance of all your Performances for the merits and satisfaction of Christ.

And lastly, perform all this Chearfully and Heartily, Uprightly and Honestly, and account it not a burden to you, for assure your

your self that you shall find a Blessing from God in so doing, and remember it is your Father that tells you so, who loves you, and will not deceive you, and (which is more then that) remember that the Eternal God hath Promised, Isa. 58. 13, 14. *If thou turn away thy Foot from the Sabbath, from doing thy Pleasure on my Holy Day, and call the Sabbath a Delight, the Holy of the Lord Honourable, and shalt Honour him, not doing thy own ways, nor finding thine own Pleasure, nor speaking thine own Words, then shalt thou delight thy self in the Lord, and I will cause thee to ride upon the High places of the Earth, and feed thee with the Heritage of Jacob thy Father, for the Mouth of the Lord hath spoken it.*

Almighty

A Lmighty God, when he had rais'd
 the Frame
 Of Heaven and Earth, and furnished
 the same,
 With Works of equal wonder, fram-
 ed then
 A piece of greater Excellence, call'd
 Man.
 Gave him a comprehensive Soul, that
 soar'd
 Above the Creatures, and beheld their
 Lord;
 Inscrib'd him with his Image, and
 did fill.
 The Compass of his Intellect and
 Will,
 With Truth and Good; gave him the
 Custody
 Of his own Bliss and Immorta-
 lity:
 And justly now his Sovereign might
 Demand,
 Subjection,

Subjection, and Obedience at his
Hand.

Were only Being given, 'twere but
Right,

His Debt of Duty should be Infi-
nite.

But here was more, a Super-added
dress,

Of Life, Perfection, and of Happi-
ness.

Yet this Great King, for an Experi-
ment

Of Mans deserv'd Allegiance, is
content

To use an Easie Precept, such as
stood

Both with his Creatures Duty, and his
Good.

Forbids one Fruit, on Pain of Death,
and give

Freely the rest which he might Eat and
Live;

But Man Rebels, and for one tast do^u
choose,

His

His Life, his God, his Innocence to
lose.

And now Death stricken, like a wound-
ed Dear,

Strictly pursued by Guilt, by Shame
and Fear ;

He seeks to lose himself, from God he
flies,

And takes a Wilderness of Mife-
ries.

A Land of New Transgressions, where
his course

Is closer bound, his Nature growing
worse.

And whil'st in this condition Mankind
lay,

A Man would think his injured God
should say,

There lies accursed Man, and let him
lye

Intangled in that Webb of Mife-
ry,

Which his own Sin hath spun, I must
be True

And

And Just, Unthankful Man, thou hast
thy due.

But 'twas not so, though Man the
Mastery,

With his Creators Power and Will
dares try;

And being overmatcht, will still dis-
dain,

To seek a Pardon from his Sove-
reign;

The Great and Glorious God, the
Mighty King

Of Heaven and Earth, despis'd by
such a thing

As Man, a Worm of his own making
breaks

The rules of Greatness, and his Crea-
tor seeks

His Froward Creature; not in such a
way

As once he did in the Cool of the
Day,

Wherein Man Sinn'd and hid; such
Majesty

Had

Had been too great for Mans Necessi-
ty :

But the Eternal Son of God, the
Word,

By which all things were made, the
Mighty Lord,

Affumes our Flesh, and under that
he laies,

And hides his Greatness, and those
Glorious Rayes

Of Majesty, which had been over
bright,

And too resplendant for poor Mortals
sight ;

And under this Disguise the King of
Kings,

The Message of his Fathers Mercy
brings ;

Solicites Mans Return, pay's the
Price

Of his Transgression by the Sacri-
fice

Of his own Soul, and undertakes to
Cure

Their

Their Sin, their Peace and Pardon to
 Procure,

To conquer Death for him ; and more
 then this,

To settle him in Everlasting Bliss.
 And now, O Man, could this access
 of Love

Thy Thankfulness to such a height im-
 prove,

That it could fire thy Soul into a
 Flame

Of Love, To him alone that bought
 the same

At such a rate, yet still it were too
 small

To recompence thy Savioers Love
 withal.

Once did he give thee Being from the
 Dust,

And for that only Being, 'twere but Just

To pay thy utmost self: But when
 once more,

Thy Being and thy Bliss he did restore.

By such a means as this it doth Be-
 reave

Thy

Thy Soul of hopes of Recompence, and
leaves

Thy Soul insolvent, twice to him this
day

Thou ow'st thy self, yet but one self
canst pay.

Another.

READER, the Title of this Solemn
Day,

And what it doth import, doth bid thee
stay,

And read, and Wonder, 'tis that My-
stery

That Angels gaze upon; Divinity
Assuming Humane Flesh; th' Eternal
Son

Of the Eternal God, is Man become.
But why this strange assumption? or
what end

Equivolent, could make him to descend
So

So far beneath himself; and equallize
The Miracle of such an Enterprize?

Yet stay and wonder: Undeserved
Love

To Man, to Sinful Man, did only
move,

This stood from Heaven to Earth, and
all to win,

And rescue Lost and Fallen Man from
Sin,

And Guilt, and Death, and Hell; and
reinstall

Him in that Happiness lost by his fall;
And greater everlastingly to dwell

In Blessedness; so that thou canst not
tell

Which of the two the greater Wonder
prove,

Thy Saviour's Incarnation, or his Love.
But both conclude thou dost not give,

but pay

A Debt in the observation of this day.

Another.

Another.

When that great Lamp of Hea-
 ven, the glorious Sun,
 Had touched his Southern period, and
 begun
 To leave the Winter Tropick, and to
 climb
 The Zodiacks ascending Signs, that
 Time
 The brighter Sun of Righteousness, did
 choose
 His beams of Light and Glory to dis-
 close
 To our dark lower World; and by
 those Rayes
 To chase our Darkness, and to clear our
 Days.
 And lest the Glorious and Resplen-
 dant Light
 Of his Eternal Beam, might be too
 bright

For

For Mortals Eyes to gaye upon; he
 shrouds,
 And cloaths his fiery Pillar with the
 Clouds
 Of Humane Flesh, that in that dress he
 may
 Converse with Men, acquaint them
 with the way
 To Life and Glory; shew his Fathers
 Mind,
 Concerning them how bountiful and
 kind
 His Thoughts were to them; what they
 might expect
 From him, in the observation of neglect
 Of what he did require; and then he
 Seal'd
 With his Dear Blood, the Truth he had
 Reveal'd.

F I N I S.